

## 2. THE BOOK OF BELIEF (i.e. FAITH)

**CHAPTER 1. The statement of the Prophet صلى الله عليه وسلم : 'Islâm is based on five principles.'**

8. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on (the following) five (principles):

1. To testify that *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muḥammad is the Messenger of Allâh).
2. *Iqâmat-aṣ-Ṣalât* [to offer the (compulsory congregational) *Ṣalât* (prayers) dutifully and perfectly].<sup>[1]</sup>
3. To pay *Zakât*<sup>[2]</sup>.
4. To perform *Hajj* (i.e. pilgrimage to Makka).
5. To observe *Ṣaum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân. [1:7-O.B.]

## ٢ . كتاب الإيمان

١ - باب: قَوْلُ النَّبِيِّ ﷺ : بُنِيَ  
الإِسْلَامُ عَلَى خَمْسٍ

٨ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (بُنِيَ الْإِسْلَامُ  
عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ،  
وَإِيتَاءُ الزَّكَاةِ، وَالْحَجُّ، وَصَوْمُ  
رَمَضَانَ).

[1] *Iqâmat-aṣ-Ṣalât*: [the offering of *Ṣalât* (prayers) perfectly]. It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Ṣalât* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for *Ṣalât* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.

b) One must offer the *Ṣalât* (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations i.e., standing, bowing, prostrating, sitting etc. As he صلى الله عليه وسلم has said: "Offer your *Ṣalât* (prayers) the way you see me offering them." [For the characteristics of the *Ṣalât* (prayer) of the Prophet صلى الله عليه وسلم — see *Ṣaḥīḥ Al-Bukhârî*, Vol. 1.].

[2] *Zakât* (زكاة) : A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥīḥ Al-Bukhârî*, Vol. 2, Book of *Zakât* (24)].

## CHAPTER 2. (What is said) regarding the deeds of faith.

9. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Faith (Belief) consists of more than sixty subdivisions or branches (i.e. parts). And *Al-Hayâ*.<sup>[1]</sup> (This term *Al-Hayâ* covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness and honour, etc.) is a part of faith." [1:8 - O.B.]

## CHAPTER 3. A Muslim is the one who avoids harming Muslims with his tongue and hands.

10. Narrated 'Abdullâh bin 'Amr رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a *Muhâjir* (emigrant) is the one who gives up (abandons) all that Allâh عز و جل has forbidden." [1:9 - O.B.]

## CHAPTER 4. Whose Islâm is the best (Who is the best Muslim)?

11. Narrated Abû Mûsa رضى الله عنه : Some people asked Allâh's Messenger, صلى الله عليه وسلم "Whose Islâm is the best? (i.e. Who is a very good Muslim?)" He replied, "One who avoids harming the Muslims with his tongue and hands." [1:10 - O.B.]

## CHAPTER 5. To feed (others) is a part of Islâm.

12. Narrated 'Abdullâh bin 'Amr رضى الله عنه : A man asked the Prophet صلى الله عليه وسلم :

## ٢ - باب: أُمُورِ الْإِيمَانِ

٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،  
عَنِ النَّبِيِّ ﷺ قَالَ: (الْإِيمَانُ بِضْعٌ  
وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ  
الْإِيمَانِ).

## ٣ - باب: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

١٠ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، رَضِيَ  
اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (الْمُسْلِمُ  
مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ،  
وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ).

## ٤ - باب: أَيُّ الْإِسْلَامِ أَفْضَلُ؟

١١ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ  
قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ  
الْإِسْلَامِ أَفْضَلُ؟ قَالَ: (مَنْ سَلِمَ  
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ).

## ٥ - باب: إِطْعَامُ الطَّعَامِ مِنَ الْإِسْلَامِ

١٢ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ

[1] *Al-Hayâ* : This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honour, etc. *Al-Hayâ* is of two kinds: good and bad; good *Al-Hayâ* is to be ashamed to commit a crime or a thing which Allâh عز و جل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Al-Hayâ* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do.

“Whose Islâm is good or what sort of deeds (or what qualities) of Islâm are good.” The Prophet replied, “To feed (others) and to greet those whom you know and those whom you do not know.” [1:11-O.B.]

#### CHAPTER 6. To like for one's (Muslim's) brother what one likes for himself is a part of faith.

13. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, “None of you will have faith till he likes for his (Muslim) brother what he likes for himself.” [1:12-O.B.]

#### CHAPTER 7. To love the Messenger (Muhammad) صلى الله عليه وسلم is a part of faith.

14. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.” [1:13-O.B.]

15. Narrated Anas رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father, and his children and all mankind.” [1:14-O.B.]

#### CHAPTER 8. Sweetness (delight) of faith.

16. Narrated (Anas) رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

عَنْهُمَا : أَنْ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ :  
أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ : (تُطْعِمُ  
الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ  
وَمَنْ لَمْ تَعْرِفْ).

٦ - باب : مِنْ الْإِيمَانِ أَنْ يُحِبَّ  
لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

١٣ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ  
النَّبِيِّ ﷺ قَالَ :  
(لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ  
مَا يُحِبُّ لِنَفْسِهِ).

٧ - باب : حُبُّ الرَّسُولِ ﷺ  
مِنْ الْإِيمَانِ

١٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :  
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :  
(قَوْلَ الَّذِي نَفْسِي بِيَدِهِ، لَا يُؤْمِنُ أَحَدُكُمْ  
حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ).

١٥ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ الْحَدِيثُ  
بَعَيْنِهِ وَزَادَ فِي آخِرِهِ : (وَالنَّاسِ  
أَجْمَعِينَ).

٨ - باب : حَلَاوَةِ الْإِيمَانِ

١٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ  
قَالَ : (ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ  
حَلَاوَةَ الْإِيمَانِ : أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ

## 2. The Book of Belief (i.e. Faith)

1. The one to whom Allâh عز وجل and His Messenger (Muḥammad صلى الله عليه وسلم) become dearer than anything else.
2. Who loves a person and he loves him only for Allâh's sake.
3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire." [1:15-O.B.]

### CHAPTER 9. To love the *Anṣâr* is a sign of faith.

17. Narrated (Anas) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "To love the *Anṣâr*<sup>[1]</sup> is a sign of faith and to hate the *Anṣâr* is a sign of hypocrisy." [1:16-O.B.]

18. Narrated 'Ubâda bin Aṣ-Ṣâmit رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said while a group of his companions were around him, "Give me the *Bai'a* (pledge) for:

1. Not to join anything in worship along with Allâh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to utter slander intentionally forging falsehood (i.e. by making illegal children belonging to their husbands or not to accuse an innocent person and to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do *Ma'rûf* (Islâmic Monotheism and all other good deeds etc.)."

(The Prophet صلى الله عليه وسلم added): "Whoever amongst you fulfills his pledge will be rewarded by Allâh عز وجل and whoever indulges in anyone of

أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ).

### ٩ - باب: علامة الإيمان حب الأنصار

١٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ).

١٨ : عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: (بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ). فَبَايَعْنَاهُ عَلَى ذَلِكَ.

[1] *Anṣâr*: See the glossary.

## 2. The Book of Belief (i.e. Faith)

these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh conceals (his sin), it is upto Him to forgive or punish him (in the Hereafter).” [“So we gave the Bai‘a (pledge) for these.” (points to Allâh’s Messenger صلى الله عليه وسلم)]. [1:17-O.B.]

### CHAPTER 10. To flee (run away) from *Al-Fitan* (trials and afflictions etc.) is a part of religion.

19. Narrated Abû Sa‘îd Al-Khudrî رضى صلى الله عليه وسلم : Allâh’s Messenger said, “A time will come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from *Al-Fitan* (trials and afflictions etc.). [1:18-O.B.]

### CHAPTER 11. The statement of the Prophet صلى الله عليه وسلم : ‘I know Allâh better than all of you do’.

20. Narrated ‘Āishah رضى الله عنها : Whenever Allâh’s Messenger صلى الله عليه وسلم ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance). They said, “O Allâh’s Messenger! We are not like you. Allâh has forgiven your past and future sins.” So Allâh’s Messenger صلى الله عليه وسلم became angry and it was apparent on his face. He said, “I fear Allâh عز وجل more, and know Allâh عز وجل better, than all of you do.” [1:-19 O.B.]

### ١٠ - باب: مِنَ الدِّينِ الْفِرَارُ مِنَ الْفِتَنِ

١٩ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ عَمَاءً يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَقْرُبُ بِيَدَيْهِ مِنَ الْفِتَنِ).

### ١١ - باب: قَوْلُ النَّبِيِّ ﷺ : أَنَا أَعْلَمُكُمْ بِاللَّهِ

٢٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَهُمْ أَمَرَهُمْ مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَيَغْضَبُ حَتَّى يُعْرِفَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ يَقُولُ: (إِنْ أَتَقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا).

## 2. The Book of Belief (i.e. Faith)

**CHAPTER 12. The grades in superiority of the believers will be according to their good deeds.**

21. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allâh تعالى will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from the Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of *Hayâ'* or *Hayât* (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?" [1:21-O.B.]

22. Narrated (Abû Sa'îd Al-Khudrî) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And 'Umar bin Al-Khaṭṭâb was displayed before me wearing a (long) shirt which he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allâh's Messenger?" He (the Prophet صلى الله عليه وسلم) replied, "It is the religion". [1:22-O.B.]

**CHAPTER 13. *Al-Hayâ'* is a part of faith.**

23. Narrated Ibn 'Umar رضى الله عنهما : Once Allâh's Messenger صلى الله عليه وسلم passed by an *Anṣârî* (man) who was admonishing his brother regarding

**١٢ - باب: تَفَاضُلِ أَهْلِ الْإِيمَانِ فِي الْأَعْمَالِ**

٢١ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ. فَيُخْرِجُونَ مِنْهَا قِدَ اسْوَدُّوا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَا، أَوْ الْحَيَاةِ - شَكَّ مَالِكٌ - فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً).

٢٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌّ، مِنْهَا مَا يَبْلُغُ الثَّدْيَ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ). قَالُوا: فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: (الدِّين).

**١٣ - باب: الْحَيَاءُ مِنَ الْإِيمَانِ**

٢٣ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، وَهُوَ يَعْظُ أَخَاهُ فِي الْحَيَاءِ،

## 2. The Book of Belief (i.e. Faith)

*Al-Hayâ'*. On that Allâh's Messenger صلى الله عليه وسلم said, "Leave him as *Al-Hayâ'* is a part of faith." (See *Hadîth* No.9 for the meaning of the word *Al-Hayâ'*). [1:23-O.B.]

**CHAPTER 14. The Statement of Allâh عز وجل** : "But, if they repent and perform *Iqâmat-aş-Şalât* [offer *Şalât* (prayers) perfectly] and give *Zakât*<sup>[1]</sup> then leave their way free." (V. 9:5).

24. Narrated (Ibn 'Umar) رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: "I have been ordered (by Allâh) to fight against the people till they testify that *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh عز وجل and that Muḥammad صلى الله عليه وسلم is the Messenger of Allâh), and perform *Iqâmat-aş-Şalât* [offer *Şalât* (prayers) perfectly] and give *Zakât*, so if they perform all that, then they save their lives and properties from me except for Islâmic laws and then their reckoning (accounts) will be with (done by) Allâh." [1:24-O.B.]

**CHAPTER 15. Whoever says that faith is action (good deeds).**

25. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم was asked, "What is the best deed?" He replied, "To believe in Allâh عز وجل and His Messenger (Muḥammad صلى الله عليه وسلم)." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in *Jihâd* (holy

فَقَالَ رَسُولُ اللَّهِ ﷺ : (دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ)

١٤ - باب: فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

٢٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ).

١٥ - باب: مَنْ قَالَ: إِنَّ الْإِيمَانَ هُوَ الْعَمَلُ

٢٥ : عَنْ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ : أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ : (إِيمَانٌ بِاللَّهِ وَرَسُولِهِ). قِيلَ : ثُمَّ مَاذَا؟ قَالَ : (الْجِهَادُ فِي سَبِيلِ اللَّهِ).

[1] *Zakât*: A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Şaḥîḥ Al-Bukhârî*, Vol. 2, Book of *Zakât* (24)].

## 2. The Book of Belief (i.e. Faith)

war — religious fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform *Hajj* (pilgrimage to Makka) *Mabrûr* (which is accepted by Allâh and is performed with the intention of seeking Allâh's Pleasure only and not to show off and without committing any sin, and in accordance with the legal ways of the Prophet صلى الله عليه وسلم)". [1:25-O.B.]

**CHAPTER 16.** If one does not embrace Islâm truly, but does so by compulsion or for fear of being killed etc.

26. Narrated Sâ'd bin Abî Waqqâs رضى الله عنه صلى الله عليه وسلم : Allâh's Messenger distributed something amongst (a group of) people while I was sitting there but Allâh's Messenger صلى الله عليه وسلم left a man whom I thought the best of the lot. I asked, "O Allâh's Messenger! Why have you left that person? By Allâh I regard him as a faithful believer." The Prophet صلى الله عليه وسلم commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allâh's Messenger صلى الله عليه وسلم, "Why have you left so and so? By Allâh! He is a faithful believer." The Prophet صلى الله عليه وسلم again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet صلى الله عليه وسلم said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh." [1:26-O.B.]

قِيلَ: ثُمَّ مَاذَا؟ قَالَ: (حَجٌّ مَبْرُورٌ).

١٦ - باب: إِذَا لَمْ يَكُنِ الْإِسْلَامُ عَلَى الْحَقِيقَةِ

٢٦ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ، فَتَرَكَ رَسُولُ اللَّهِ ﷺ رَجُلًا هُوَ أَغْجَبُهُمْ إِلَيَّ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ: (أَوْ مُسْلِمًا). فَسَكَتُ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ، فَعُدْتُ لِمَقَالَتِي فَقُلْتُ: مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ: (أَوْ مُسْلِمًا). فَسَكَتُ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي، وَعَادَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: (يَا سَعْدُ إِنِّي لَأُعْطِي الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةً أَنْ يَكْبَهُ اللَّهُ فِي النَّارِ).



## 2. The Book of Belief (i.e. Faith)

**CHAPTER 17. To be ungrateful to one's husband. And disbelief is of different grades.**

27. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said: "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." It was asked, "Do they disbelieve in Allâh (or are they ungrateful to Allâh)?" He replied: "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.' " [1:28-O.B.]

**CHAPTER 18. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allâh عز وجل.**

28. Narrated Abû Dhar رضى الله عنه : I abused a man by calling his mother with bad names. The Prophet صلى الله عليه وسلم said to me, "O Abû Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allâh has put them under your command. So whoever has a brother under his command should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them." [1:29-O.B.]

**CHAPTER 19. The Statement of Allâh عز وجل : "If two parties (or groups) from among the believers**

**١٧ - باب: كُفْرَانِ الْعَشِيرِ وَكُفْرِ دُونِ كُفْرِ**

٢٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

قَالَ النَّبِيُّ ﷺ : (أُرِيتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ، يَكْفُرْنَ). قِيلَ : أَيْكْفُرْنَ بِاللَّهِ؟ قَالَ : (يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ : مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ).

**١٨ - باب: الْمَعَاصِي مِنْ أَمْرِ الْجَاهِلِيَّةِ وَلَا يُكْفَرُ صَاحِبُهَا بِارْتِكَابِهَا إِلَّا بِالشُّرْكِ**

٢٨ : عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَأَيْتُ رَجُلًا فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِي النَّبِيُّ ﷺ : (يَا أَبَا ذَرٍّ، أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ أَمَرُوْهُ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ حَوْلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ).

**١٩ - باب: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا﴾**

fall to fighting, then make peace between them both.” ..... (V. 49: 9) - The Qur'ân.

29. Narrated Abû Bakrah رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, “When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.” I said, “O Allâh's Messenger! It is alright for the murderer but what about the murdered one?” Allâh's Messenger صلى الله عليه وسلم replied, “He surely had the intention to kill his companion.” [1:30-O.B.]

**CHAPTER 20. *Zulm* (wrong) of one kind can be greater or lesser than that of another.**

30. Narrated 'Abdullâh bin Mas'ud رضى الله عنه : When the following Verse was revealed: “It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allâh.)” (V. 6:82), the companions of Allâh's Messenger صلى الله عليه وسلم asked, “Who is amongst us who had not done *Zulm* (wrong)?” Then Allâh تعالى revealed: “Verily, joining others in worship with Allâh is indeed a great *Zulm* (wrong)” (V. 31:13) [1:31-O.B.]

**CHAPTER 21. The signs of a hypocrite.**

31. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as

٢٩ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِذَا أَلْتَقَى الْمُسْلِمَانِ بِسَيفَيْهِمَا فَلَقَائِلُ وَالْمَقْتُولُ فِي النَّارِ). فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا أَلْقَائِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: (إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ).

٢٠ - باب: ظَلَمٌ دُونَ ظَلَمٍ

٣٠ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾. قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: أَيُّنَا لَمْ يَظْلَمْ؟ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الشُّرْكَ لَظُلْمٌ عَظِيمٌ﴾.

٢١ - باب: عَلَامَاتِ الْمُنَافِقِ

٣١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ).

## 2. The Book of Belief (i.e. Faith)

a trust with him, he will not return it.)” [1:32-O.B.]

32. Narrated ‘Abdullâh bin ‘Amr رضى الله عنه : The Prophet صلى الله عليه وسلم said: “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” [1:33-O.B.]

### CHAPTER 22. To establish prayers on the night of *Qadr* is a part of faith.

33. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Whoever establishes prayers on the night of *Qadr* out of sincere faith and hoping to attain Allâh’s Rewards (not to show off) then all his past sins will be forgiven.” [1:34-O.B.]

### CHAPTER 23. *Al-Jihâd* (holy war — fighting in Allâh’s Cause) is a part of faith.

34. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh عزوجل assigns for a person who participates (in holy battles) in Allâh’s Cause, and nothing causes him to do so except belief in Allâh and in His Messengers, that he will be recompensed by Allâh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)”. (The Prophet added), “Had I not found it

٣٢ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ قَالَ : (أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ التَّفَاقِ حَتَّى يَدْعَهَا : إِذَا أُوتِيَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ).

### ٢٢ - باب: قِيَامُ لَيْلَةِ الْقَدْرِ مِنَ الْإِيمَانِ

٣٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ، إِيْمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

### ٢٣ - باب: الْجِهَادُ مِنَ الْإِيمَانِ

٣٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (أَتَدَّبَ اللَّهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا إِيْمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي، أَنْ أَرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، أَوْ أُدْخِلَهُ الْجَنَّةَ، وَلَوْ لَا أَنْ أَشُقَّ عَلَى أُمَّتِي مَا قَعَدْتُ خَلْفَ سَرِيَةٍ، وَلَوْ دِدْتُ أَنْيَ أَقْتُلَ فِي سَبِيلِ اللَّهِ

## 2. The Book of Belief (i.e. Faith)

difficult for my followers, then I would not remain behind any *Sariya* (an army-unit) going for *Jihâd* and I would have loved to be martyred in Allâh's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause."  
[1:35-O.B.]

**CHAPTER 24. It is a part of faith to establish the (*Nawâfil* — voluntary) prayers during the nights of Ramaḍân.**

35. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said: "Whoever establishes (*Nawâfil*-voluntary) prayers during the nights of Ramaḍân faithfully out of sincere faith and hoping to attain Allâh's Rewards, all his past sins will be forgiven."  
[1:36-O.B.]

**CHAPTER 25. To observe *Ṣaum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân (sincerely and faithfully) hoping for Allâh's Rewards only, is a part of faith.**

36. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever observes *Ṣaum* (fasts) during the month of Ramaḍân out of sincere faith, and hoping to attain Allâh's Rewards, then all his past sins will be forgiven." [1:37-O.B.]

**CHAPTER 26. Religion is very easy.**

37. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the prayers in the

ثُمَّ أَحْيَا، ثُمَّ أُقْتِلُ ثُمَّ أَحْيَا، ثُمَّ أُقْتِلُ).

٢٤ - باب: تَطَوُّعُ قِيَامِ رَمَضَانَ

٣٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (مَنْ قَامَ رَمَضَانَ، إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

٢٥ - باب: صَوْمُ رَمَضَانَ احْتِسَابًا مِنْ الْإِيمَانِ

٣٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ صَامَ رَمَضَانَ، إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

٢٦ - باب: الدِّينُ يُسْرٌ

٣٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: (إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغُدُوءِ وَالرَّوْحَةِ وَشِمَائِلٍ مِنَ الدَّلِيلَةِ).

mornings, afternoons and during the last hours of the nights.” [1:38-O.B.]

### CHAPTER 27. The (offering of) *Salât* (Prayers) is a part of faith.

38. Narrated Al-Barâ' رضى الله عنه : When the Prophet صلى الله عليه وسلم came to Al-Madina, he stayed first with his grandfathers or maternal uncles from Anṣâr. He offered his *Ṣalât* (prayers) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Makka). The first *Ṣalât* (prayer) which he صلى الله عليه وسلم offered facing the Ka'ba was the *ʿAṣr* prayer in the company of some people. Then one of those who had offered that *Ṣalât* (prayer) with him came out and passed by some people in a mosque who were bowing during their *Ṣalât* (prayers) (facing Jerusalem). He said addressing them, “By Allâh, I testify that I have offered *Ṣalât* (prayer) with Allâh's Messenger صلى الله عليه وسلم facing Makka (Ka'ba).” (Hearing that), those people changed their direction towards the Ka'ba immediately. Jews and the people of the Scriptures used to be pleased to see (the Prophet صلى الله عليه وسلم) facing Jerusalem in *Ṣalât* (prayers) but when he changed his direction towards the Ka'ba, [during the *Ṣalât* (prayers)], they disapproved of it. [1:39-O.B.]

### CHAPTER 28. (What is said regarding the superiority of) a person who embraces Islâm sincerely.

39. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good

### ٢٧ - باب: الصَّلَاةُ مِنَ الْإِيمَانِ

٣٨ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ

النَّبِيَّ ﷺ :

كَانَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ نَزَلَ عَلَى أَجْدَادِهِ - أَوْ قَالَ : أَخْوَالِهِ - مِنَ الْأَنْصَارِ، وَأَنَّهُ صَلَّى قَبْلَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ، وَأَنَّهُ صَلَّى أَوَّلَ صَلَاةٍ صَلَّاهَا صَلَاةَ الْعَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ، فَمَرَّ عَلَى أَهْلِ مَسْجِدٍ وَهُمْ رَايِعُونَ، فَقَالَ : أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ مَكَّةَ، فَدَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ وَكَانَتْ الْيَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كَانَ يُصَلِّي قِبَلَ بَيْتِ الْمَقْدِسِ، وَأَهْلُ الْكِتَابِ، فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ الْبَيْتِ، أَنْكَرُوا ذَلِكَ.

### ٢٨ - باب: حُسْنُ إِسْلَامِ الْمَرْءِ

٣٩ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ

اللَّهُ عَنْهُ :

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : (إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ، يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا، وَكَانَ بَعْدَ ذَلِكَ

## 2. The Book of Belief (i.e. Faith)

deed and an evil deed will be recorded as it is unless Allâh forgives it.” [1:40(A)-O.B.]

**CHAPTER 29. *Ad-Dîn*<sup>[1]</sup> (good righteous deed — act of worship) loved most by Allâh عز وجل is that which is done regularly.**

40. Narrated ‘Āisha رضي الله عنها : Once the Prophet صلى الله عليه وسلم came while a woman was sitting with me. He said, “Who is she?” I replied, “She is so-and-so,” and told him about her (excessive) praying. He said disapprovingly, “Do (good) deeds which are within your capacity (without being overtaxed) as Allâh عز وجل does not get tired (of giving rewards) but (surely) you will get tired and *Ad-Dîn* (good righteous deed — act of worship loved most by Allâh) is that which is done regularly.” [1:41-O.B.]

**CHAPTER 30. Faith increases and decreases.**

41. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Whoever said *Lā ilāha ill-Allāh* (none has the right to be worshipped but Allâh عز وجل) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said *Lā ilāha ill-Allāh* (none has the right to be worshipped but Allâh عز وجل) and has in his heart good (faith) equal to the weight of a wheat grain, will be taken out of Hell. And whoever said *Lā ilāha ill-Allāh* (none has the right to be worshipped but Allâh عز وجل) and has in his heart good (faith) equal to the weight of an atom, or a small ant will be taken out of Hell.” [1:42-O.B.]

الْقِصَاصُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضَعِيفٍ، وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا).

٢٩- باب: أَحَبُّ الدِّينِ إِلَى اللَّهِ أَدْوَمُهُ

٤٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ، قَالَ: (مَنْ هَذِهِ). قَالَتْ: فُلَانَةٌ، تَذْكُرُ مِنْ صَلَاتِهَا، قَالَ: (مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا). وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ.

٣٠- باب: زِيَادَةُ الْإِيمَانِ وَنَقْصَانِهِ

٤١ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَيْرٍ).

[1] See *Fath Al-Bâri*, Page 108, Vol. 1 (*Ad-Dîn* is explained as good righteous deeds).

42. Narrated 'Umar bin Al-Khattâb رضي الله عنه : Once a Jew said to me, "O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an 'Eid (festival) day." 'Umar bin Al-Khattâb رضي الله عنه asked, "Which is that Verse?" The Jew replied, "This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion." (V.5:3) 'Umar رضي الله عنه replied, "No doubt, we know when and where this Verse was revealed to the Prophet صلى الله عليه وسلم . It was Friday and the Prophet صلى الله عليه وسلم was standing at 'Arafât (i.e the day of Hajj)." [1:43-O.B.]

### CHAPTER 31. To pay Zakât<sup>[1]</sup> is a part of Islâm.

43. Narrated Talha bin 'Ubaidullah رضي الله عنه : A man from Najd with unkempt hair came to Allâh's Messenger صلى الله عليه وسلم and we heard his loud voice but could not understand what he was saying, till he came near, (and then we came to know that) he was asking about Islâm. Allâh's Messenger صلى الله عليه وسلم said, "You have to offer five *Ṣalât* (prayers) perfectly in a day and night (24 hours)." The man asked, "Are there other any more *Ṣalât* (prayers) upon me?" Allâh's Messenger صلى الله عليه وسلم replied, "No, but if you want to offer the *Nawâfil* prayers (you can)." Allâh's Messenger صلى الله عليه وسلم further said to him: "You

٤٢ : عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - : أَنَّ رَجُلًا مِنَ الْيَهُودِ قَالَ لَهُ : يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَأُونَهَا، لَوْ عَلَيْنَا مَعَشَرَ الْيَهُودِ نَزَلَتْ، لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ: أَيُّ آيَةٍ هِيَ؟ قَالَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾. قَالَ عُمَرُ: قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ، وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ ﷺ، وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

### ٣١ - باب: الزَّكَاةُ مِنَ الْإِسْلَامِ

٤٣ : عَنْ طَلْحَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرِ الرَّأْسِ، نَسَمِعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ). فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: (لَا، إِلَّا أَنْ تَطْوَعَ). قَالَ رَسُولُ اللَّهِ ﷺ: (وَصِيَامُ رَمَضَانَ). قَالَ: هَلْ

[1] *Zakât*: A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥīḥ Al-Bukhārī*, Vol. 2, Book of *Zakât* (24)].

## 2. The Book of Belief (i.e. Faith)

have to observe *Ṣaum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān." The man asked, "Are there any other (more) fasting upon me?". Allāh's Messenger صلى الله عليه وسلم replied, "No, but if you want to observe the *Nawāfil* fasts (you can.)." Then Allāh's Messenger صلى الله عليه وسلم further said to him, "You have to pay the *Zakāt*." The man asked, "Is there any thing other (than the *Zakāt*) for me to pay?" Allāh's Messenger صلى الله عليه وسلم replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allāh! I will neither do less nor more than this". Allāh's Messenger صلى الله عليه وسلم said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)." [1:44-O.B.]

**CHAPTER 32. To accompany the funeral processions (up to the place of burial) is a part of faith.**

44. Narrated Abû Huraira رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allāh's Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two *Qirāt*. Each *Qirāt* is like the size of the (mount) Uḥud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one *Qirāt* only." [1:45-O.B.]

**CHAPTER 33. The fear of a believer that his good deeds may be annulled (lost) without his knowledge.**

45. Narrated 'Abdullāh bin Mas'ūd رضى الله عنه : The Prophet صلى الله عليه وسلم said,

عَلَيَّ غَيْرُهُ؟ قَالَ: (لَا، إِلَّا أَنْ تَطَوَّعَ).  
قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ،  
قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: (لَا، إِلَّا أَنْ تَطَوَّعَ).  
قَالَ: فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ، قَالَ رَسُولُ اللَّهِ ﷺ: (أَفْلَحَ إِنْ صَدَقَ).

٣٢ - باب: أَتْبَاعُ الْجَنَائِزِ  
مِنَ الْإِيمَانِ

٤٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :  
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (مَنْ اتَّبَعَ جَنَازَةَ  
مُسْلِمٍ، إِيْمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ  
حَتَّى يُصَلِّيَ عَلَيْهَا وَيَقْرَأَ مِنْ دَفْنِهَا، فَإِنَّهُ  
يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ  
مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ  
أَنْ تُدْفَنَ، فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ).

٣٣ - باب: خَوْفُ الْمُؤْمِنِ مِنْ أَنْ  
يَحْبَطَ عَمَلُهُ وَهُوَ لَا يَشْعُرُ

٤٥ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ



## 2. The Book of Belief (i.e. Faith)

“Abusing a Muslim is *Fusûq* (an evil doing) and killing him is *Kufr* (disbelief).” [1:46(A)-O.B.]

46. Narrated ‘Ubâda bin Aş-Şâmit رضى الله عنه : “Allâh’s Messenger صلى الله عليه وسلم went out to inform the people about the (date of the) night of decree (*Al-Qadr*) but there happened a quarrel between two men from amongst the Muslims. The Prophet صلى الله عليه وسلم said, “I came out to inform you about (the date of) the night of *Al-Qadr*, but as so and so quarrelled, its knowledge was taken away (I forgot it) and may be it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramaḍân).” [1:46(B)-O.B.]

**CHAPTER 34. The asking of (angel) Jibrael (Gabriel) from the Prophet about Belief, Islâm, *Ihsân* (perfection).**

47. Narrated Abû Huraira رضى الله عنه : One day while the Prophet صلى الله عليه وسلم was sitting out for the people, there came a man and asked, “What is Faith?” Allâh’s Messenger صلى الله عليه وسلم replied, “Faith is to believe in Allâh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection<sup>[1]</sup>.” Then he further asked, “What is Islâm?” Allâh’s Messenger صلى الله عليه وسلم replied, “To worship Allâh عز وجل Alone and none else, to perform *Iqâmat-aş-Şalât* [the offering of *Şalât* (prayers) perfectly], to pay the *Zakât* and to observe *Şaum* [fasts (according

اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقَتْلُهُ كُفْرٌ).

٤٦ : عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يُخْبِرُ بِلَيْلَةِ الْقَدْرِ، فَتَلَاخَى رَجُلَانِ مِنَ الْمُسْلِمِينَ فَقَالَ: (إِنِّي خَرَجْتُ لِأُخْبِرْكُمْ بِلَيْلَةِ الْقَدْرِ، وَإِنَّهُ تَلَاخَى فُلَانٌ وَفُلَانٌ، فَرُفِعَتْ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، أَلْتَمِسُوهَا فِي السَّبْعِ وَالْثَلَاثَةِ).

٣٤ - باب: سُؤَالُ جَبْرِيلَ النَّبِيِّ ﷺ عَنِ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ . . .

٤٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بَارِزًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ فَقَالَ: مَا الْإِيمَانُ؟ قَالَ: (الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ). قَالَ: مَا الْإِسْلَامُ؟ قَالَ: (الْإِسْلَامُ: أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ).

[1] In this *Hadîth*, only four items are mentioned, while in another *Hadîth* six items are mentioned: (i) Allâh, (ii) His angels, (iii) His Books (the Torah, the Gospel, the Qur’ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Preordainments, i.e. whatever Allâh has ordained, must come to pass).

## 2. The Book of Belief (i.e. Faith)

to Islâmic teachings)] during the month of Ramaḍân<sup>[1]</sup>.” Then he further asked, “What is *Ihsân* (perfection)?” Allâh’s Messenger صلى الله عليه وسلم replied, “To worship Allâh عز وجل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allâh’s Messenger صلى الله عليه وسلم replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents:

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.”

The Prophet صلى الله عليه وسلم then recited: “Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)” (V.31:34). Then that man left and (the Prophet صلى الله عليه وسلم asked his companions) to call him back, but they could not see anything (him). Then the Prophet صلى الله عليه وسلم said, “That was Jibrael (Gabriel) (عليه السلام), who came to teach the people their religion.” [1:47-O.B.]

### CHAPTER 35. The superiority of that person who leaves all doubtful

قَالَ: مَا الْإِحْسَانُ؟ قَالَ: (أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ). قَالَ: مَتَى السَّاعَةُ؟ قَالَ: (مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ أَلَمَةٌ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الْإِبِلِ الْبُهِمَ فِي الْبُنْيَانِ، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ). ثُمَّ تَلَا النَّبِيُّ ﷺ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ آيَةً، ثُمَّ أَذْبَرَ، فَقَالَ: (رُدُّوهُ). فَلَمْ يَرَوْا شَيْئًا، فَقَالَ: (هَذَا جِبْرِيلُ، جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ).

### ٣٥ - باب: فضل من استبرأ لدينه

[1] Again the principles of Islâm mentioned here are four, but in other narrations, they are five. Fifth is the pilgrimage (*Hajj*) to Makka for the one who can afford it.

## 2. The Book of Belief (i.e. Faith)

(unclear) things for the sake of his religion.

48. Narrated An-Nu'mân bin Bashîr رضى الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things, is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allâh عز وجل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." [1:49-O.B.]

**CHAPTER 36. To pay *Al-Khumus* (one-fifth of the war booty to be given in Allâh's Cause) is a part of faith.**

49. Narrated Ibn 'Abbâs رضى الله عنهما : When the delegation of the tribe of 'Abdul Qais came to the Prophet صلى الله عليه وسلم, the Prophet صلى الله عليه وسلم asked them, "Who are the people (i.e. you)? (or) who are the delegates?" They replied, "We are (from the tribe of) Rabî'a." Then the Prophet صلى الله عليه وسلم said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you

٤٨ : عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعَ يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ).

٣٦ - باب: أداء الخُمُسِ مِنَ الْإِيمَانِ

٤٩ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا النَّبِيَّ ﷺ قَالَ : (مَنِ الْقَوْمُ؟ أَوْ مَنِ الْوَفْدُ؟). قَالُوا : رَبِيعَةُ. قَالَ : (مَرْحَبًا بِالْقَوْمِ، أَوْ بِالْوَفْدِ، غَيْرَ خَزَايَا وَلَا نَدَامَى). فَقَالُوا : يَا رَسُولَ اللَّهِ، إِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارٍ مُضَرٍّ، فَمُرْنَا بِأَمْرِ فَضْلٍ،

regret.” They said, “O Allāh’s Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Muḍar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them).” Then they asked about drinks (what is legal and what is illegal). The Prophet صلى الله عليه وسلم ordered them to do four things and forbade them from four things. He ordered them to believe in Allāh Alone and asked them, “Do you know that is meant by believing in Allāh (عز وجل) Alone?” They replied, “Allāh and His Messenger know better.” Thereupon the Prophet صلى الله عليه وسلم said, “It means:

نُخْبِرُ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ. وَسَأَلُوهُ عَنِ الْأَشْرِيَّةِ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاَهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ: بِالْإِيمَانِ بِاللَّهِ وَخَدَهُ، قَالَ: (أَتَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ وَخَدَهُ؟). قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَغْنَمِ الْخُمْسَ). وَنَهَاَهُمْ عَنْ أَرْبَعٍ: (الْحَتَمِ وَالذَّبَّاءِ وَالنَّقِيرِ وَالْمُرْقَتِ. وَرَبِّمَا قَالَ: (الْمُقِيرِ). وَقَالَ: (أَحْفَظُوهُمْ وَأَخْبِرُوا بِهِ مَنْ وَرَاءَكُمْ).

1. To testify that *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh عز وجل and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh).
2. *Iqâmat-aş-Şalât* [to offer (prayers) perfectly]. [See the F.N. of *Ḥadīth* No. 8.]
3. To pay the *Zakât*.
4. To observe *Şaum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân.
5. And to pay *Al-Khumus* (one-fifth of the booty to be given in Allâh’s Cause).”

Then he forbade them four things, namely *Al-Ḥantam*, *Ad-Dubbâ*,

## 2. The Book of Belief (i.e. Faith)

*An-Naqir* and *Al-Muzaffat* or *Al-Muqaiyyar* (these were the names of pots in which alcoholic drinks were prepared) (the Prophet صلى الله عليه وسلم mentioned the container of wine and he meant the wine itself). The Prophet صلى الله عليه وسلم further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind." [1:50-O.B.]

**CHAPTER 37. What is said regarding the statement: 'The reward of deeds depends upon the intention.'**

50. Narrated 'Umar (bin Al-Khattâb) صلى الله عليه وسلم: Allâh's Messenger said, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for Allâh and His Messenger then his emigration will be for Allâh and His Messenger. And whoever emigrates for worldly benefits or for a woman to marry her, his emigration will be for what he emigrated for." [1:51-O.B.]

51. Narrated Abû Mas'ûd رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If a man spends on his family with the intention of having a reward from Allâh, sincerely for Allah's sake, then it is a (kind of) alms-giving (in reward) for him". [1:52-O.B.]

**CHAPTER 38. The statement of the Prophet صلى الله عليه وسلم: 'Religion is *n-Naṣiḥa* [(to be sincere and true)**

٣٧ - باب: مَا جَاءَ أَنَّ الْأَعْمَالَ  
بِالنِّيَّةِ . . .

٥٠ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ : حَدِيثُ  
إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ، وَقَدْ تَقَدَّمَ فِي  
أَوَّلِ الْكِتَابِ ، وَزَادَ هُنَا بَعْدَ قَوْلِهِ :  
(وَأِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ  
هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ  
وَرَسُولِهِ) وَسَرَدَ بَاقِيَ الْحَدِيثِ

٥١ : عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ ،  
عَنِ النَّبِيِّ ﷺ قَالَ : ( إِذَا أَنْفَقَ الرَّجُلُ  
عَلَى أَهْلِهِ نَفَقَةً يَخْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ ) .

٣٨ - باب: قَوْلِ النَّبِيِّ ﷺ - :  
الَّذِينَ النَّصِيحَةُ

## 2. The Book of Belief (i.e. Faith)

to Allâh<sup>[1]</sup>, to His Messenger<sup>[2]</sup>, to the Muslim rulers<sup>[3]</sup>, and to all the Muslims<sup>[4]</sup>.]

52. Narrated Jarîr bin 'Abdullâh رضى الله عنه : I gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم for the following:

1. *Iqâmat-aş-Şalât* [The offering of *Şalât* (prayers) perfectly].
2. To pay the *Zakât*<sup>[5]</sup>.
3. And to be sincere and true to every Muslim [i.e. to order them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) and to help

٥٢ : عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

[1] To be sincere and true to Allâh عز وجل [i.e., obeying Him by following His religion of Islâmic Monotheism, attributing to Him what He deserves and doing *Jihâd* for His sake and to believe in Him and to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and to love Him much (perform all kinds of good deeds which He has ordained)].

[2] To Allâh's Messenger صلى الله عليه وسلم [i.e. to respect him greatly and to believe that he is Allâh's Messenger صلى الله عليه وسلم and to fight on his behalf both in his lifetime and after his death and to follow his *Sunna* (legal ways etc.)].

[3] To the Muslim rulers [i.e. to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless].

[4] To all the Muslims (in common) [i.e. to order them for *Al-Ma'rûf* (i.e., Islâmic Monotheism and all that Islâm has ordained), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), to help them and to be merciful and kind to them etc.].

And the Statement of Allâh عز وجل : "If they are sincere (in duty) to Allâh and His Messenger (Muḥammad صلى الله عليه وسلم)." (V.9: 91).

[5] *Zakât*: A certain a fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Şaḥîḥ Al-Bukḥârî*, Vol. 2, Book of *Zak* (24)].

them and to be kind and merciful to them etc.]. [1:54-O.B]

53. Narrated (Jarîr bin ‘Abdullâh) رضى صلى الله عليه وسلم : I went to the Prophet صلى الله عليه وسلم and said, “I give my *Bai‘a* (pledge) to you for Islâm.” The Prophet صلى الله عليه وسلم conditioned (my pledge) for me to be sincere and true to every Muslim [i.e. to order them for *Al-Ma‘rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) and to help them and to be kind and merciful to them etc.], so I gave my pledge to him for this. [1:55-O.B.]

٥٣: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي أَتَيْتُ النَّبِيَّ ﷺ قُلْتُ: أَبَايُكَ عَلَى الْإِسْلَامِ فَشَرَطَ عَلَيَّ: (وَالْتَضَحَّ لِكُلِّ مُسْلِمٍ) فَبَايَعْتُهُ عَلَى هَذَا.